

Reuel. 14. 13.

die the death of the bodie onely, the first, not the second death, and so die in the Lord, and die blessedly. *For blessed are they which die in the Lord, even so saith the Spirit, they rest from their labours, and their good works follow them,* Rev. 14. 13.

In one word then to conclude all, with a true and liuely faith in Christ Iesus, resist sinne, let it not *reigne in your mortall bodie*; and then you haue done all which is required to your saluation: then you shall liue happily, die blessedly, be rewarded plentifully, and possesse Heauen euerlastingly. Which God of his infinite mercie grant vnto euerie one of vs. To which God the Father, the Creator of all, and hater of sinne; God the Sonne, the Sauour of all, and Redeemer from the punishment of sinne; God the Holy Ghost, the Sanctifier of all, and Purifier from the prauitie of sinne, three Persons, one only wise God, bee ascribed of vs all, all honour,

gl

on, might, and

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d for euer-

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Bridgewater

5.

THE
SCHYSMATICAL
PURITAN.

A

SERMON PREACHED AT WIR-
NEY concerning the lawfulness of Church-
*Authority, for ordaining, and comman-
ding of Rites, and Ceremonies, to
beautifie the Church.*

By GILES WIDDOWES Rector of S^t
MARTINS Church in Oxford.

TITVS. I. 15.

*Vnto the pure all things are pure, but vnto them, that are de-
filed, and vnbeleeving, nothing is pure; but their Munde,
and Conscience are defiled.*



Printed at Oxford for the Author. 1630.



TO HIS GRACIOVS LADY,
KATHARINE, DVCHES of
BVCKINGHAM HER GRACE, all health,
prosperity, and salvation through Iesus Christ.

MADAM



*Importunitie of friends
hath with vn-answera-
ble perswasions constrain-
ed me, to imprint this
Sermon: because an ig-
norant zeale of some ha-
sty spirits, would cry
downe the lawfull Au-
thority of the true Doctrine, and discipline of our
Reformed Church. I therefore desire your Gra-*

A 2

ces

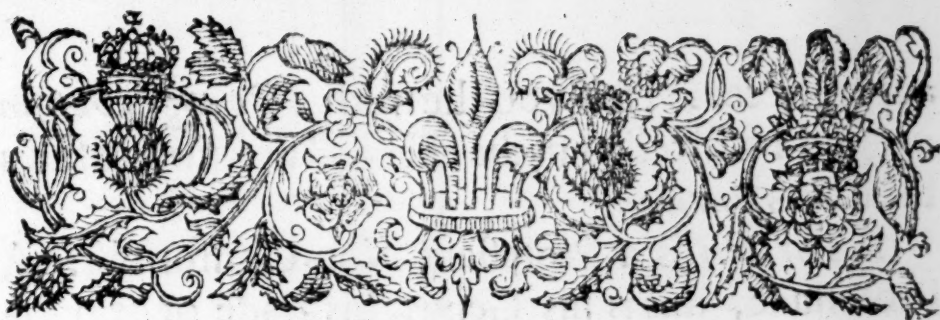
ces favour most earnestly, to accept these my first
fruits, sacrific'd on the Presse; and to wish them
safeprotection. My oblig'd duty directs, and
necessitates me, to be thankfull vnto you, for your
speciall favours beyond my desert, to dedicate
myselfe, and these my orthodoxe labours to so
good, and Gracious a Lady. The Lord Crowne
your merits with spirituall, and temporall blessings
for Christ Iesus sake, and that for the hearty prai-

2 holy endeavours in
ye practice of godli-
nes had bene enough
this terme foundeth not
wel in ye cares of the
reformed in the wil-
low tangents.

ers of

Your Graces most humble
servant and Chaplaine

GILES WIDDOWES.



TO THE PURITAN.

IT is your practise, to run from the Church. I am sorry, that so learned, and so holy men, as you would seeme to be, doe want true Christian patience, to heare orthodox holy doctrine. But let me intreat you, to vnderstand me this one time. I hope it will be for your edifying. This is my prayer vnto Almighty God through Iesus Christ. My businesse with you is the *Puritan*: whose name distinguish'd, whose essence red'red in the very property, and whose severall kinds essentially differing, I giue into your owne hands, that you may see, and learne true Reformation.

Concerning the name (*Puritan*) it is ambiguous, and so it is fallacious. For some good men are called *Puritans*: and they are *Puritans* indeed. They are pure in heart, and so blessed, that they shall see God. *Mat. 5. 8.* And some evill men are called *Puritans*, who desire to seeme to be iust, and holy; but in their doctrine, and discipline, they are the underminers of our True, Protestant, Reformed Church. Are you

*Differences of puri-
tans.*

angry, because I tell you the truth. *Be angry but sin not*, and I will tell you, the essentiall definition of this fallacious *Puritan*.

A *Puritan* is a Protestant Non-Conformist. A Protestant, this is his Genus, his kinde of being. A Non-Conformist: this is his differentia, his essentiall difference, his essentiall Qualitie. A *Puritan* is a kind of Protestant. For he wilbe tryed by the Scriptures concerning his faith, and his Christian morall life, so farre as his Spirit will endure the text. But the scriptures deduceable sence in Essentials, Essentiales, Efficients, Finals, Subiects, Effects, and their Modalities, being opposite to their tenets, confounds this Professor, and overthrowes his Chaire: but he asham'd to forsake his seducing profession a long time vehemently clamarous, taketh fast hold only on the letter, and chapter of the text. So then this *Puritan* is a fullen fallacie of the Reformed Church: being confuted, he will not learne to turne: still he is pure, not really, but in his owne suppose. The Lord graunt him grace to reforme.

This *Puritan* is a Non-Conformist. For he is oppositely set, a Contradictist to the Scriptures deduceable sence in three things. The first is the 39 Articles of our Churches Reformed faith. The second is our Common Praier-booke. The third is the Canons of our Church. And yet the doctrine of the Articles, the faith of the common prayers, and the lawfulnessse of the Canons, are contained in the deduceable sence of holy Scriptures. The Articles of our Reformed Church

A description of
a puritan.

genus, but equivoque
for he is only in form
not in substance.

Then his forme or
difference is igno-
rantia praece dispo-
sitionis. a protes-
tant deformed.

Churches faith, which he opposeth, are these : the 3.6.9.16.17.20.21.23.26.27.33.35.36.37.38.39. This is proved in the severall kindes of this irregular scripturist. The praier in the common prayer-booke, which he contradicts (being collected, and translated out of the Masse-booke, yet corrected, and purged from grosse errors) those selected prayers he refuseth every one, because they were thence collected. The Absolution he disliketh, because he makes a queere, whether the congregation did faithfully, and penitently confesse their sinnes. The Lords prayer hee will not say, because hee will make a praier like to the Lords praier. *Nunc dimittis*, &c: hee rejects, because he will not any praier, or hymne, but such as hee thinkes fit according to his owne will. The Letanie he saith is composed of coniuring, and swearing, and of vnnecessarie and vnlawfull Invocations. The collect on Trinitie Sunday, he saith is composed of an Impossibilitie. And that the last collect but one read at holy Communion is composed of vntruths. He is ill-disposed, oppositely affected against prayers at Christnings, Confirmations, and Burialls.

I make answer thus. To pronounce, He pardoneth, and absolveth all them, which truly repent, and unfainedly believe, is the actuall duetie of Evangelicall Priests, and so good a duetie is no sinne. Ministers (must) say the Lords prayer. The Lord hath said it. *Luk. 11. 2.* And they must make their praier according to the forme of the Lords prayer. It is the text, they

A confutation of
objections of new
ritans against the
booke of common pray-
er
Absolution
Saying of the
Lords prayer.

The magnificat

The nunc dimittis

The Letanie

prayer in the winter
to be delivered
from Thunder
& Lightning

praying for heeres
& their in gene-
ral termes

Deliverance from
all adversitie

they must vse no vaine babling: their forme of praier must be effectuell, not vaine; brieft, not stuffed with tautologies, and iterations. Read *Matth. 6. ver. 7. 8. 9.* God did regard vs with a Saviour, in that he did regard the Blessed Virgin with a Sonne, and a Saviour, therefore we say the Magnificat. Wee shall be saved by the same faith, as old Simeon was, therefore we say *Nunc dimittis*. In the Letanie we pray to be delivered from sinne, and punishment. And how must Christians pray for to be delivered, but by Christs agonie, and bloody sweat, &c? And is this swearing, or coniuring? Is praying in the Winter, to be delivered from thunder, and lightning, vnnesse-
sarie? Lightning, and thunder are Gods secret iudgements: he may afflict sinners with them in the Winter: though naturally summer bee the time for those terrifying Meteors: but because they are Gods secret iudgements, therefore we pray alwaies for deliverance. Is praying for theeues, and whores vnlawfull, the one being included in all men, travayling by land, or by water; the other being included in all women labouring with child? Our Saviour saith, that his Heavenly Father *is mercifull to the iust, and vniust*, and that all Gods people must be so mercifull *Math. 5. 48. &c.* And *S. Paul* saith, *doe good vnto all. Gal. 6. 10.* and therefore we must pray for all. On Trinity Sunday we pray to be delivered from all adversitie; and it is thus in the Lords praier: *Deliver vs from all evill:* And shall we not pray, as the Lord hath taught vs? In the last Collect but one at the holy Communion,

we

wee Confesse our vnworthines, and blindnes: And wherefoever sinne is inherent, and a fighter, there must be *necessitate causa*, (sin being an actuall cause,) an vnworthynesse of Gods favour, and blind ignorance; not in the necessary precepts of faith, but in Contingents, with what particular blessing, when, where, and how God will blesse sinners. Prayers at Baptisme doe regenerate: though you denie this. Tis the text: *Aske, and you shall haue*. To pray is to *Aske*. To be Regenerate is to *haue*. The blessed Apostles did confirme the Churches, which they before had converted. *Act. 14. 22. Act. 15. 32. For confirmation is a Principle of the doctrine of Christ* next to baptisme. *Heb. 6. 1. 2.* Therefore S. Peter, and S. John did pray & impose hands to confirme the Church with the holy Ghost. *Act. 8. 17.* And little Children being more weake in the state of Grace, then such Converts, must necessarily be confirmed by the Bishop, the Apostle of the Diocesse; though not by miraculous, yet by *seaven, of the holy Ghosts gifts*. We must pray for the dead. *Thy kingdome come*. Oh Lord raise the dead prisoners in the graue. And herein we pray for their soules, and bodies. God be with them, to comfort their soules deprived of their bodies; I say to comfort them with hast'ning the Re-vnion, and the consummate ioy of soule and body. Thus the Primitiue Fathers: *Iunius, B. Bilson, Mornay, Chameirus*. This is not to defend Purgatory, but the receaued answer against Purgatory.

These things being thus answered; obserue that
 B this

Confession of vnworthines & blindnes

The effect of prayers in baptisme

Confirmation

Prayer for y^e dead

Charitie moueth us to wish not unto those of the faith whoe are departed, though not to thinke that they may be eased from paines by y^e prayers &c y^e I was when the mention and of these renowned personages was to say 1692 1792 let his soule be in Paradise

Horrible crimes of
the Puritans

The puritans oppo-
sition in the canons
of the church of En-
gland

this *Puritan* would obstinately cast out of the Church, Gods saving mercy, saving hope, saving charity, and the seven gifts of the holy Ghost. And what then is his religion, but faction? But mark those, that cause division in the Church, contrary to the doctrine, which you have received. For they, that are such, serve not the Lord Iesus, but their owne bellies; and with faire speech, and flattering, deceive the hearts of the simple. Rom. 16. 17. 18.

The third thing, in which this *Puritan* is Non-conformist, is the Canons of our reformed Church. These, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 24. 29. 30. 31. 48. 49. 54. 55. 56. 57. 58. 60. 61. 73. 127. &c. But who is this *Puritan*? What is his name? Mr Rogers in his Preface to the 39 Articles, saith, that since the suppression of *Puritans* by Arch-Bishops, Parker Grindall; and Whitegift, none will seeme to be such irregular Professors. But the eie that beholds their daring oppositions in the Church, may very well believe, that such Rebellions are taught in their *Conventicles*. What Rebellions? Their teaching against the Kings Supremacie, a reiecting of our Reformed faith, a refusing of Gods holy worship written, which is the Common Praier-booke; a despising of Canonick obedience; a repugning against our Reformed Church. Yet this seditious Schysmatique would be the most true Reformist of Church, and Religion: but read the Suruey of the Pretended holy discipline and hence it is evidently proued, that he knowes not what he is, nor what he would be. Therefore for his better

better edifying, let him learne to beleue, to pray, and obey according to the vnderstanding Rules of this Reformed Church. For the 39 Articles are true precepts of faith; all Collected out of holy writ. The Common praier is godly praier. The Canons are true, & wholesome lawes. Therefore he, that will not beleue, pray and obey according to this established estate of Church-gouernment, *is noe pure man in heart.* He studies Confusion of Church, and Common-wealth. The specificall kinds of *this Puritan* promise neither truth, nor goodnes: and therefore let noe man fauour their vnrighteous dealing; and let our Church stand fast in her faith, instruct, correct, rebuke: that this Non-conformist may be a true Reformer.

The species; specificall kinds of this *Puritan* are these. 1. *the Perfectist.* 2. *the factious Sermonist.* 3. *the Separatist.* 4. *the Anabaptist.* 5. *the Brownist.* 6. *Lowefamilist.* 7. *the Precisian.* 8. *the Sabbatarian.* 9. *the Antedisciplinarian.* 10. *the Presuming Predestinist.* These ten kinds *in their opinions* are the best Christians: and every one differs *in the Reciprocall Quatenus* (i.e.) in his proper essentiall Quality from other, as much as white, and blacke: yet the same subject of inhesion (man) may be all these ten, as the same eie is white, and blacke: though whitenes, and blacknes differ essentially.

The *Perfectist* is he whose purenes is *continuata perseverandi actio sanctificans*; neuer to sinne after baptism. This is the Nouatian Catharist. But

B 2

S.

hard harted scouldours, whoe would not strue for it; but committed y^e right of y^e possession of the same to Liars.
Math. 27, 35th

y^e differences of Puritans.

A spiritual Hydra appointed for that infernal Lina! How fruitfull is our tare sowed in the field of y^e Lord by y^e enemie of god & man. whome can not abide long to se holy union, & heavenly rest sent amongst y^e members of Christs mystical bod.

These tearers of Christs create without shame or more impious, then the

St Paul did sinne after baptisme . Rom. 7. 'This is a perfect keeper of Gods law . Thus he is a Papist. But S. Paul could not doe the good, which he would, but the evill which he would not. His opinion is, that a Christian sinning after baptisme is damned. Our Reformed faith is; That by the grace of God, he may Repent, and amend: and thus *S. Iohn; if we confesse our sinnes, he will forgive. 1. Iohn. 1.* This Puritan sinnes against the 16. Article.

11.

The *factious Sermonist*, is he, whose purenes is, to serue God with sermons, and extemporary praiers made according to his supposititious inspiration. His opinion is vaine glory: Preachers Compos'de not according to his hasty rule, he sayth are vn-worthy, and therefore they must not be heard to preach, nor resorted to, at holy Communion. Then *S. Peter*, (if vn-worthines might depose Preachers) should neuer haue preach'd *after his forswearing his master*. Our reformed faith is, that we may vse the ministry of *unworthy Ministers*. And tis strange that he commends himselfe to be worthy: whereas *S. Paul* is not a teacher of his opinion. *2. Cor. 2. 16.* in these words. *who is sufficient for these things?* This sinneth against the 26. Article. Another opinio of his, is that *preaching is better than Praier*. But both being most necessarie: Preaching for to instruct the people; and praier to worship God, instrumentally to cause regeneration by baptisme &c. It followes, that this *Sermonist* is a peeuih disturber of Religion. A third opinion of his, is, that *prauate Praier* made by a tardy commer to Church

Church is *the sacrifice of fools*. As if too late cōming to Church were not a sinne to be repented of; and that one soe ill prepar'd to ioyne with the congregation, should not pray for remission, and Gods blessing, and then praise the Lord with the whole Assembly.

The *Separatist* is he, whose Purenēs is Pharisaicall. He commendeth himselfe in the Temple to be farre aboue all others for holines: Our Sauour sayth that the *Publican repenting was more iust than he*. Luke 18.14. His opinion is, *that only he is the Elect, the Regenerate, and faithfull child of God*. And that all others are reprobates, the wicked, the vnregenerat, and the damned: *But Gods iudgments are vnsearchable*. Rom. 11.33. *And who art thou that iudgest? why dost thou Iudge &c?* Rom. 14.4. 10.11.12.13. The iudgment of our Church is, that al that are baptized are regenerat: Thus, *Seeing that this child is regenerat & grafted into the body of Christs congregation &c*. And the Church regulated by scriptures is *the pillar and ground of truth*. 1 Tim. 3.15. therefore belieue our Church. Regeneration is by infusion of grace, by sowing the good seed: (it differs frō increasē of grace, & perseverance. Regeneratiō is *ortus boni seminis*, the springing of good seed: *This good seed did grow in stony and thorny ground*. Regeneratiō is the individual act, making Christians. Increasē of grace & perseverāce preserve Christians. And morall perswasion cannot regenerate stony and thorny hearts dead in sinne. Therefore regeneration being the individuall act of God

bound to his Church by his owne covenant, iudge as
our Church doth, concerning the baptized; that all
baptized are regenerate. The grace of Gods covenant
doth admit of noe *Separatists*: for it did not separate,
but bind *Isaac* & *Ismael* vnto God in obedience: nei-
ther doth it separate, but unite the baptized vnto
Christ. As for the separating iudgment according to
the mercifull decree of election who are the saved:
this belongs only to God to pronounce. But let all
Christians religiously pray and liue according to the
grace of restitution, and humbly submit their iudg-
ments, concerning the secrecy of personall election.
The *Separatist* sinnes against the 17. Article, which
sayth that *Gods election is secret to vs, for we know not
the elect by their particular names*. He sinnes against
the 35 article at the 2.4.5.6.7.10.11.15.19.20.21. ho-
milie. For these doe charitably exhort the whole cō-
gregation to obey and honour God; whereas the se-
paratist is noe freind of Publicans and sinners: but the
vncharitable accuser of our Saviours pittied cōpany.

14

The *Anabaptist* is he, whose purenes is a supposed
birth without originall sinne. And yet our bodies are
parts of *Adams* nature, that did sinne. And no man
was borne without sinne, *Christ only excepted*. His te-
net is, that infants must not be baptized. Yet *Isaac
was circumcised the eighth day*. And to be *circumci-
sed*, and *baptized* are one, and the same in effect. And
Abrahams Religion, and ours are the same. *Gal. 3.9.14.
15. 16. 17.* And therefore by a necessarie seale of the
Covenant, we must doe, as *Abraham* did; binde little
chil-

children in covenant to God. This *Puritan* finnes against the 9 & 27 Articles. The one affirmeth *that infants are borne in originall sin*; the other, *that infants must be baptized*. If infants be borne without originall sinne: then tis noe controversy; That originall sin foreseene is not the meritorious cause of reprobation. The sinner deserues, & the iudg intends punishment. So 'tis certaine, that sinne is not the foreseene intending efficient of that preordain'd punishing decree. And it is without question, that Gods Supremacy may pardon or punish *pro absoluto beneplacito*, only as he will, seeing 'tis the prerogative of supremacy, he being supream Iudg. But he *cannot be iust in decree*, if he so reprobates, but for sinne foreseene. For the law was not, that any should die in *Adam*, if he had not eaten of the forbidden fruit: *and therefore this law in prevision transgressed is the meritorious efficient of reprobation.*

The *Brownist* is he, whose purenes is to serue God in woods and feilds. He is a wildernes of purenesse. His opinion is, that Idolatry cannot be reformed without pulling downe of Churches. But King *Hezekiah* commaunded *the Levites to sanctifie the house of the Lord, and to carry forth the filthines out of the sanctuary &c.* 2. Chron. 29. 5. And our Saviour whipt the buyers and sellers out of the Temple: though it was prophan'd, yet without any pulling downe, he calls it *the house of prayer*. Mat. 21. 12. 13. This *Puritan* finnes against the 35 Article, at the 1 homily, which teacheth a decent keeping of the Church.

Loves familist is he, whose purenes is to serue God

v
vi.

God as wel at his Neighbors charge, as at his owne.
Omnia sunt Communia: no one saith, that the things,
which these Loue-Masters possesse are their owne,
but all are Common. Yet S. Paul saith, *that he is*
worse then an Infidell that provideth not for his owne
family. If he be poore, his poore purenes must not la-
bour with his hands to get his living, though he be a
Mechanicke, he must only meditate on the word. Yet
the text saith *he that will not Labour, let him not eate*.
He in his concept is a greater S. then S. *John the Bap-*
tist, and that he is in persecution for the Gospell; and
therefore *Ananias* doth sell his possessions, that the
poore brother may participate of his brotherly kind-
nes. Concerning S. *John* our Sauour saith *that he*
was as great a Prophet, as any borne of a woman.
Concerning *Ananias* S. *Peter* saith *that he dissembled*
with the holy Ghost: Concerning this poore Saints
persequution for the Gospell: his punishment is iustly
to be inflicted on him for abusing the gospell with
his deceit to maintaine idlenes: His neighbour se-
duc'de to sel, is *undone*: this is iniurie which must not
escape vnpunished. This *Puritan* finnes against the
38 Article. For this truth is to be beleeu'd, that as in
persequution, the rich did releiue the poore Saints:
So in the time of peace, all able men must labour, to
preserue the Common wealth. Here, note, that *Loues-*
familist in the 38 Article is called the *Anabaptist*: and
tis true *subiectiue, sed non formaliter*. The same man
may be *Loues-familist*, and the *Anabaptist*: but to be
formally the *Anabaptist*, is not to be *Loues-familist*
their

their definitions differ.

The *Precisian* is he, whose purenes is, not to sweare before a Magistrate. yet *this kind of swearing* is commanded *Deut. 6. 13*. He teacheth that vnlawfull *swearing* is a greater sinne, than murther. God indeed is greater than man, Hence is the compare, But the effect destructive is greater by murther, for thereby mans life is destroyed, but vnlawfull swearing cannot wound so deepe. And God commands that the Murtherer die the death, *blood must be shed for blood*; he deales not soe seuerely with the swearer. This *Puritan* sinnes against the 39. Article: which teacheth that tis lawfull to sweare before a magistrate.

The *Sabbatarian* is he, whose pureness is to preach downe all holy dayes. Preaching; the instrumentall directing cause to keepe holy the sabbath day, he makes to be the keeping holy the Sabbath; but Gods holy worship, common praier is this keeping holy the sabbath day. For preaching the holy direction teacheth holy worship common praiers to be the holy practise of that day to praise the Lord for our Redemption &c. This is the sole principall end of preaching on the Lords day. The Sabbatarians preaching is a Sylua synonymorum, Tantologies, Iterations. His praying is too much brainslike babling. His opinion is; *Labour thou sixe dayes: therefore there must be noe holy dayes*, but the Lords day. Tis true in an vnderstanding iudicious sence: Thus. Thou must praise God for the Creation, Redemption, Restitution, and preservation of the world: To praise God for these causes

C

causes

YLI

VIII.

causes, *onely the 7. day is set apart*: which is not the *Jewes Sabbath*, the sabbath only for the creation. But this is the day following: when Christ rested from subduing sinne, hell, and death: when the *Lord Iesus ceased from his worke. Heb. 4.* He then appoynted a *certain day, by saying to day ver. 7.* And because Christ rested from his worke of restoring his kingdome to Israel in the same manner, as God did from his, ver. 10. appointing the first day after the creation to be the sabbath. Therefore the first day of the Jewes weeke, the scripture calls, and tis instituted for to be the Lords day; *for this is the day of Christs rest religiously to be celebrated with holy worship in remembrance of our iustifying, sanctifying, saving, victorious, and triumphing Redemption.* But concerning other holy dayes *there were seauen together, in the time of the law. Deut. 16.* Therefore when God was to be praised for preserving Israel in tents, when he brought them out of Ægypt &c: then the text saith not, *labor 6. dayes, but keepe holy 7. dayes &c.* So when God is to be praised for the *Angells good newes to the Blessed Virgin, for the Nativity of our Saviour, for his circumcision &c:* then the Church teacheth not 6. dayes labour, but to praise the Lord on the holy time appoynted. This *Puritan* sinnes against the 35. Article at the 7. 12. 13. 14. 16. and 17 homilies. For these doe teach the holy obseruing of feasts vnto the Lord.

IX.

~~The Antt-disciplinarian~~ is he, whose purenes is aboue the Kings Supremacy. Imperious Imagination! His holines is the Churches greatest Authority, and

GENEVA-

Geneva-Presbyters. But by what Law? Whence was that authority? This *Puritan* sinnes against the 23, 33 and 36. Articles, which teach the lawfulness of *Arch-Bishops*, and *Bishops Superiority*, and *Jurisdiction*. This *Puritan* is an enemy to Church-Ceremonies, as if Gods Ministers, and his house should be *naked*, without all externall beauty. He saith, that he is only for *essentials* at baptizing, &c. And yet Metaphysicall divinitie is farre beyond the spheare of his *plaine-ly*, and *briefly*, &c. For the Scriptures deduceable sence transcends his capacitie. This *Puritan* sinnes against the 20. Article.

x

The *Presuming Predestinatist* is he, whose purenes is an inspired knowledge, that hee shalbe saved by Gods absolute election. He is so sure of his salvation, as if he were now in heaven: as if there were no life in him, but Gods *essentiall glory*. This is to sin without feare or wit. He considereth not, that the World, the flesh, and the Devill are such cruell, and subtil enemies, that they did soe terrifie *S. Peter* as that he denied, with an oath, that he knew *the Rocke of Salvation*, and the other *Apostles* fled. And pray thou Continually, that thou enter not into temptation. Thus the 17. Article teacheth thee. And presume not that thou art absolutely certaine of saluation, for *in denying Christs soules locall descent into Hell*, which is against the 3 Article, thou deniest a part of *Christs subduing euill spirits, and his triumph over the power of hell*: for this end *Christ descended to the spirits, that were disobedient in the daies of Noah*. 1. Pet. 3. 18. 19. 20. And thou

The soule of Christ
Locall descent to hell

thou seemest to deny *that good workes are the striving instrumentall causes for salvation*, in that thou regardest not Examples of good life, by abhorring *Apocrypha-scripture*, which is against the 6. Article. Suffer the words of exhortation: be not factious in the Church, *to mainetaine an Imperious ruinating holynesse, to amaze silly people, to gaine a competency, by way of collection.* God hath given *the tenth part in all Israell for an inheritance*, to mainetaine the Priesthood. *Num. 18. 21.* And if the humane positieue law hath not made provision according to this divine law, stay the Lords leasure, till he shall assist the king, and the generall Councell of this land, to reforme this thing, as yet full of difficultie. If thou hast no Benefice; faction can never bring thee any *de iure*; but reformation may. Downe on thy knees; repent, and amend: and praise God Almighty, for as much as thy Dread Soveraigne Lord, and king, hath spared thy life so long; thou being nothing better *in tenet, than an Arch-Traitor.* Downe on thy knees & giue hartly thanks to God; in that the Most Reverend Arch-Bishops, and the Right Reverend Bishops, thy holy and Ghostly Fathers, haue not delivered thee over to Satan, *Maiori Excommunicatione*; cursing thee forth, from the Church, and all humane Societie, thou being a most *contumacious Schysmatique.* It is not sufficient, that thou deny, that thou art any such *Puritan*; for thy faction is visibie (almost) every where in this land. Downe on thy knees, and pray for Gods holy spirits illumination; that thy zeale may be according

C 3

to

Necessitie of good workes.

A puritan and arch-traitor.

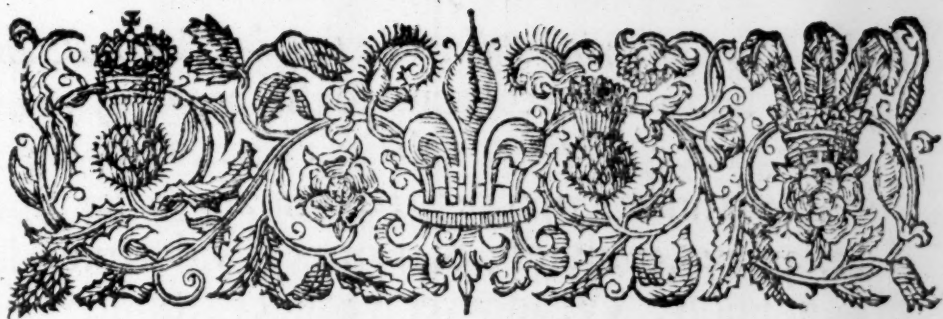
Puritans deserve a communication.

to the infallible knowing faith, and that God may thus incline thy heart to our *true, faithfull, reforming Christian Religion*. The Lord Almighty, and most mercifull, make the light of his countenance to shine vpon thee, and to reforme thee. Then the Church shal enioy her much desired vnitie: In which how happy a thing it is for Brethren to dwell together, for Christians to liue, and die; I desire you, to consider; I pray you; I beseech you: Even I, though I am very disdainfully hated of you, am so charitably affected: & I labour alwaies to the vtmost of my praiers, and studies, to instruct you with true sanctifying reformation, and so shall till death remaine,

Your hearty well-wisher to solid Reformation,

GILES WIDDOWES.

*Since it may be doubted whether these
maungie iades will be brought to yr stable
your currie-combs so sharp & ringing.*



I. COR. 14. V. VLT.

Let all things be done decently, and in order.



HE 19. of the 39. Articles of Religion affirmes, that *the Church may erre, that the Church hath erred.* The reason, why the erring Church is become the lost sheep, is *because shee submits not unto the onely true rule of faith, which is*

Gods faithfull word. The 20. Article saith, *that the church cannot erre*: that is no erring church, but a true church, not a church voide of authority, but a church having authority, *to decree Rites, and Ceremonies, to handle, iudge, and decide the hard, subtile, and deceiuing controversies of faith.* For this well tempered, and well governed church obserues Gods not deceauing, nor deceived word to be her *principium fidei*, her principle of faith to be faithfully beleaved: to be

The Authority of the Church.

be her true signifying Rule, to be taught, learned, and kept. Whatsoever is contrary to this heavenly voice, she hates being all diabolically lies: whatsoever exposition doth make scripture to be contrary to scripture she examines, confutes, & reforms by the true rules of exposition. Whatsoever is besides scripture she rejects for mans invention, for humane tradition, for superfluous, unnecessary. Herein the church is a faithful keeper, and a faithful witnesse of holy writ. And let the church; let this church persevere a faithful witnesse, and a faithful keeper of Gods most true, and most holy word, to preserve her authority in rites, and ceremonies, in resolving Faiths factious controversies; to expound the scripture learnedly according to rule in summo gradu necessitatis, in the propriety of truth; and to reject mans flattering additions prudently, according to Gods all-sufficient precept. This is the summe of S. Pauls spirituall councill to advise and instruct the church.

Let all things be done decently, and in order.

Which words are the substance of the 20. of the 39. Articles of religion; & they containe fowre parts. The first is *Commande Authorizing: Let.* The second is, *how many things are Authorized: All things.* The third is, *the obeying of this commanding Authority. Be done.* The fourth is, *the manner of obeying this command. This is, Decently, and in order.* In the *commande Authorizing* observe Who, and what Commands: who commands? This is first God the Holy Ghost. secondly S. Paul. What commands? This

The analysis of the text.

The authority of the Church.

This is Gods will; this is Gods word. *Let.* In how many things there are authorized, obserue the doctrine of faith, the discipline, the rites, and ceremonies of the church. *All things.* In the obeying of this commaunding Authority: obserue who must obey: and this is the church. Secondly, that shee doth obey: in keeping the doctrine, discipline, rites, and ceremonies commaunded. *Be done. Let all things be done.* In the manner of obeying this commaund obserue how many-fold this manner is; and this is twofold: first decently: secondly in order: in the outside by beawtie, decently; within, and without according to rule: *In order. Let all things be done decently, and in order.* You haue the diuision of my text: God commaunding the Church *to decencie, and order of doctrine, and discipline:* and therefore let no man accuse me ignorantly, that I am not come to edifie: for if Gods, S. *Pauls* doctrine, and discipline may edifie, I shall edifie. And let noe temporizing faction act *the dissembling Hypocrite*, and say, that my doctrine is not true, but rayling: for I am come to you with the doctrine of our receaued, and established faith. And let no trembling *Neuter* plead that my words are too deepe mysteries to be vnderstood. No: but let him strue to know his Faith, how it differs from heresie, that he may be truly faithfull in the pure, and vndefiled Religion. My text doth not stay to request, but requires: my text doth not intreate, and pray, but doth will, and commaund you to be faithfully religious: and that in a word, and that in the first word of my text.

D

LET.

The Authority of the Church.

Let.

This word is commaund: though tis but a signe, yet by it commaund is vnderstood, and vnderstood to speake: not by prohibition, to make any stopp, or stay: but with commaund to make hast, and not to fayle at your perill. This *Let* is the actiue part of Gods commaund in the first place of S. Paule in the second place, in person commaunding, thirdly of the scripture, which is S. Paules commaund, which is Gods souereigne and vncontrouleable commaund. You know the almighty power of Gods commaund; that by it he made nothing to be all things. For he spake, and it was done, he commaunded, and it stood fast. And shall he now speake, and shall nothing be done? Shall he now commaund, and shall nothing stand fast? Gods word is sharper then any two edged sword: and 'tis as possible to resist Gods word, and liue eternally, as 'tis to resist a sword dividing the heart and after that, to enioy this temporall life. At the giuing of the law, Gods voyce was so terrible, *that the people, that heard, intreated that the word should not be spoken to them any more for feare of death. Heb. 12. 19.* For Gods voyce did then shake the earth, *and it shall once more shake both heaven and earth. Heb. 12. 26.* Here is maiestie, and power: and Gods will must be done, for he commaunds, to the terrifying of heaven, and earth. Gods word is not a bare sound, but his word is a conuerting word: and if the conuerted will not

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not stand in grace, God hauing giuen the will, and the deede, what doe they that resist, but neglect great saluation? *But see, that yee refuse not him, that speaketh: For if they escaped not, who refused him, that spake on earth, much more shall not we escape, if we turne away from him, that speaketh from heauen. Heb.*

12. 25. It concernes you then very much, to heare Gods commaund: *S. Paule*, Gods deputed commaunder, tells you that it concernes your saluation: and loose this loose all the world. But whats the matter, that mens hearts are so litle knowne to a commaunding God. Who hath bewitched them, that they will not obey truth? T'is true, that there must be *Heresies*: for lying and dissembling tongues doe deceaue, seduce, and vnder a colour of a little godlines, bring Church, and Common wealth into confusion, and destruction of soule and body. And is it not then high time to exhort you with *S. Paule*, *Beware of dogs; beware of euill workers Philip. 3. 2.* Beware of them, that barke at the Articles of religion. Beware of the, that bite at the gouernment of the Church. Beware of fiery zeale set on fire by a factious spirit. Beware of despisers of Gouvernours, of inuentors of euill things. Beware of the disobedient. For they hate the doctrine, and discipline; the rites, and ceremonies of the Church, which is my second part of text, implied in these words.

All Things.

By all things, are not vnderstood all things of this world: for they are enmitie against God. But by *All*

*10 unitans qd to
be / hanned*

The Authoritie of the Church

things, are vnderstood all things, which God commands to build, and beautifie the Church, which God commands to gouerne, & preferue the Church. So that these *All things* are all Ecclesiasticall things: all things, that belong to the Church. The text doth mentiō *prophecying, speaking with tongues, prayer. I. Cor. 14. faith, hope, and charitie. I. Cor. 13: all spirituall gifts. I. Cor. 12: the Ceremonies of the Church. I. Cor. 11: the sacraments; Baptisme, The Lords supper. I. Cor. 10: the Ministers dues I. Cor. 9: Meats offer'd to idolls not to be eaten I. Cor. 8. Marriage, and single life. I. Cor. 7. Forbearing to goe to law one with another I. Cor. 6. Excommunication I. Cor. 5. reuerence due to the Cleargie. I. Cor. 4: diuision, and sectes in the Church. Chap. 1. 2. & 3. Doctrina generalis hic traditur circa Doctrinam, & precepta diuina: leges de decoro, & ordine Ecclesie, circa ritus, & circa externam disciplinam: so Pareus. By all things are vnderstood the doctrine of the Church; diuine precepts; lawes for decencie, and order of the Church; the Churches rites, and externall discipline. The doctrine of the Church is here vnderstood. The doctrine of the primitive Church, which is the law, and the Gospell, the old, and the new Testament, and here is vnderstood the doctrine of the Reformed Church, which is the 39. Articles of Religion. This is the materiall breife of all Christian doctrine, and let this suffice for this present. For to speake particularly to every part of faith in the old, and new Testament, and in the 39. Articles of Religion, is more then the tongue of men, and*

The Authoritie of the Church

and Angells is able to deliuer within the short limits of an howre. The discipline of the Church is here vnderstood, which is the ordaining of Superiours and their gouerning: and 'tis the practise, and humble obedience of inferiours. This is *Moyse*, and all inferiour Magistrates iudging, and gouerning. This is *Aarons*, and all inferiour Preists expounding, and instructing the people: and 'tis the Magistrates, Preists, and peoples reverent worshipping the Lord, and their sincere keeping of the law. The Imperiall, and Preistlie gouernment still remaine, not in rigour, for that our Sauour hath mitigated: but they are still Authorities: one supremely commanding, the other is supremely instructing. Kings are nursing fathers, and Queenes are nursing Mothers: and they are so much higher than Preists, as Christs Kings office in spirituall things is higher than Christs Preists office in spirituall things. The superioritie still stands a superioritie in the Clergie. There was a superioritie still in the Ministerie. Christ about the twelue Apostles, the twelue Apostles about the seuentie disciples: S. Paule about *Timothie*, *Timothy* about the Presbyters in the Church of *Ephesus* in doctrine, and manners of the Church. 1. Tim. 1: in ordaining Bishopps, & Deacons 1. Tim. 3: in having authoritie to punish the Elders offending, and other Church-offenders. 1. Tim. Chap. 5. & 6. At the 326. yeare after Christ, the Councell of *Nice* decreed, that there should be in the Catholique Church three Patriarchs; one at *Rome*, one at *Alexandria*, one at *Antioch* to gouerne inferiour

Kings about pre-
sts

there ought to be
inequality in
ministrie.

D 3

Bishopps.

No sober & calme spirit will denie the Kings superioritie in politicall attayres: for he having consulted with his counsell commandeth subiects obey, the charge not excepted; But in matters directed to godd worship, the most eminent of the charge are to mediate betwixt him & god. The practise of this may be seene in y^e gouernment of the Church. 2. Chron. 2

you found a god like & glorious king
sent concerning this matter. *The authority of the Church.*

when religion was
first planted in
England.

Bishops. Religion was planted in this land by S.
Paule, So Parsons the Iesuite: and by Simon Zelotes;
So Mr Mason out of Necephorus, and Dorotheus:
and by Aristobulus Bishop of Britaine, so Dorotheus:
and by Ioseph of Arimathea, so Iohn Capgrane: and
that in the life of Tiberius Cesar, so Gildas: in the 35
yeare of Christ, so learned B. Morton cap. 3. sect. 9.
of the Grand Imposture hath obserued out of fa-
mous Papiests, Cardinall Baronius, and the Iesuite
Suarez. From the yeare of the Lord 179. there were
Arch-bishops & Bishops in the Church of England,
and wales, so Lelandus: and they haue successiuelly
continued to this day. In their first consecration till
600 years after Christ they were Primitiue Bishops:
From 600 years till 1533 they were Popish, corrupt,
sicke with heresy almost to the death. From 1533
they haue 5 years excepted, continued good, be-
cause reformed Bishops. Here note that our Church
did not beginne a little after Luther, but being
sicke with Popery, she the recovered her Apostolicall
faith. Like as a sick man recovering, then enters not
into the World to beginne his life, but into the re-
covery of his former health: so Popery and Purita-
nisme being purged out of these parts of the Catho-
lique Church, it was not then a new planted: but a new
reformed Church. *All things.* Here is vnderstood
Ecclesiasticall discipline. The King doth gouerne by
Christs regall power and command. The Bishop
doth gouerne by the key of knowledge and by the
key of iurisdiction. The Bishop doth gouerne in the
Church

mi quum uocant tum summa caput Ecclesiae sub Christo.

The Authority of the Church.

Church by the key of knowledge in that he giues authority by ordination & mission to able and fit men for to preach, to pray, &c. in the Church. By the key of iurisdiction the Bishop doth gouerne in the Consistory by examining and censuring with the helpe of his Iudge-assistant. To know all Church-discipline, I referre you to the Rubricke in the Common-praier-booke, to the Canons of the Church, &c. This part of my text is *All things*, and therefore I must not omit the rites, & ceremonies of the Church: for they are vnderstood in these *All things*. The rites, and ceremonies of the Church, which were tipicall in the *Iewes* time, did signifie Christ to come: and therefore at Christs comming they were abrogated. *Quia veritas venit, signum tollitur*: so *S. Augustine*. Because Christ is come into the flesh there is no vse of a signe, to signifie, that Christ is to come. But in our church the ceremonies are *not typicall*; but they are *signes of church-beauty for morall ornament*. And that to beautify gesture in acknowledging the *Lord Iesus* to be King of heauen and earth, of the triumphant & militant Church; hence it is, that in Church-assemblies we bow at the name of *Iesus*: or to beautify gesture at praier, when we pray, *The body and blood of our Lord Iesus Christ preserue soule and body to everlasting life*, &c. hence it is, that we humbly, and reuerently kneele on our knees at receiuing the Lords supper. Or in token, that we will not be ashamed to *confesse the faith of Christ crucified, & manfully to fight under his banner*, &c. hence it is that little Children baptized

By the key of knowledge
the Bishop openeth the Kingdome of
heauen to those whom he
instructeth by his preaching
of the word. The
ordination of fit ministers
censuring of them & ex-
communication of pub-
like & obstinate offen-
ders belong to his key
of iurisdiction.
Judicial rites.

Ceremonies of the
church of England.

The Authority of the Church.

baptized after the forme of baptisme are signed with the signe of the crosse: or to signify the sincerity of the Ministers vnspotted faith: hence it is that our Church-priests doe weare the surplesse, at performing holy worship to God: or to signify the vndeuided loue of husband and wife, till death them depart: hence it is, that in marriage the ring is giuen for a token and pledge: or to signify a thankfull remembrance vnto God, for giueing vs Christian examples, and encouragements, to perseuere in the true Apostolicall faith: in that God gaue vs his Sonne, his one, and only Sonne to be our Mediatour; and the Blessed Virgin to bee his Mother; according to his humanity, the holy Apostles to preach Christ Iesus, the Saviour, to the ends of the world; for giving vs many and miraculous deliverances from great, and apparent dangers; hence it is that Holy-dayes were ordain'd, and are kept: *The nativitie of our Saviour: The purification of the Blessed Virgin, &c.* to praise the Lord. And herein we transgresse not the fourth commandment. *Sixe daies shalt thou labour, &c.* For that law bindes vs to thanke the Lord for the creation, and Restitution of the World: and God requires but the seuenth day to performe our holy thanksgiuings vnto him in the publique congregation: and yet he requires other holy daies vpon other speciall reasons, as 'tis proued hereafter at *Leuiticus* 23. Church pictures are an externall beauty of the Church, a memory of honour to the dead; and S. Gregory calls them lay mens bookes. *Church. Organs* are musical

a church pictures
as their historical
cal use.

The authority of the Church.

ficall signes of our exultation: they are the lowd, and church organs
as sweet as lowd, expressions of the Churches greatest ioy towards God: so are church-Bells, though
sometimes they are the churches solemne call, that
Gods people should assemble to worship the Lord
with holy worship. And seeing that I haue proceeded thus farre in the Narration of church-rites, and
ceremonies, giue me leaue to tell you, how ancient
Godfathers, and Godmothers haue beene in the church: and how long interrogatories haue beene
vsed at baptizing little children. They are as ancient
as *Dionysius* the Areopagite, as it appeareth in his
seauenth chapter *de Ecclesiastica Hierarchia*, who li-
ued in the 70. yeare after Christ. The church is not
Abrahams private house, when he was witnesse to
his sonne *Isaacs* circumcising: but the church is ca-
tholique, and therefore shee must accordingly haue
witnesses to preserue her catholique communion of
faith. Tis a ceremonie, a rite of the church, to bring
the dead body, the corps into the body of the
church. For that body Christ did sanctifie with his
blood, and did make it the temple of the holy Ghost:
And therefore at performing of our last duety, wee
must not thrust it out at church-dores; but honour it
with church-entertainment. For blessed are the
dead, for whom the *Lord Iesus* laid downe his life.
I haue giuen you a view of *All things*, of *All things*
in my text. 'Tis Church doctrine let your faith be-
leeue it. 'Tis Church discipline, let your liues obserue
and Keepe it. 'Tis Church ceremonie, let your fre-

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quent

The antiquitie of
god fathers & god
mothers

The Authority of the Church.

quent use exercise and renew it. In the first place you shall honour God your Almighty Father. In the second place you shall honour the vnity of brethren: which the Psalmist commends with admiration: *Oh how good and ioyfull a thing it is, brethren to dwell together in vnity.* God hath not authorized these things, that you should neglect them, but his good pleasure is that they should *Be Done.* *Let all things be done,* which is my third part of text, and followes next to be handled in these words,

Be Done.

This is the obeying of a commanding authority. 'Tis the Church that obeys: For she obserues, and keepes *the doctrine, the discipline, the rites and ceremonies of the Church.* The scripture is the command: *Let all things be done:* and the Church obeys. And then compare, which is the greater in authority, *either that which commands,* or that which obeyes? To obey is vnder authority, command, and therefore the Scripture is greater in authority then the Church. The Churches obedience is not only passive, still to be an hearer only: but the Churches obedience is also active, for she must not be only an hearer of the Scripture, of the law: but she must be a doer also. First shee must heare the Scripture say, *Let all things be done;* and then shee must doe, what she heares commanded to be done. *Quidam, Fiant, inquit à vobis, & vestro consilio.* So *Patens:* when the Scripture hath said it, *Then let all things be done by the Church, & by the iudgement of the church.* Here

The authority
of y^e scripture
is aboue y^e church.

The Church
obedience of y^e
church.

The Authoritie of the Church.

Here the Apostle hath *by Scripture* given authority to the Church to gouverne decently, and in order, in doctrine, in divine precepts, in Church-discipline. And therefore the Church may in the first place expound according to rules of exposition, and make any lawes which she sees to be decent, and orderly in every place. *Omnes Ecclesiarum, Episcoporum, Doctorum leges &c. de decoro, & ordine externo, &c. disponere debent. Pareus.* The lawes of Churches, of Bishops, of Doctors, must beautifie, and order the Church. *Let all things be done decently, and in order.* These words doe authorize the Church to ordaine Church-orders, expositions, rites, and ceremonies, & that not of late, but from the Apostles times: so *Iustin Martyr, Irenaeus, Tertullian, St Cyprian, St Basill, S. Ambrose, S. Hierome, S. Augustine,* and five Councells say the same. But what doth the Scripture say, that there must be any such traditions? Yes the scripture saith the same. Read *1. Cor. I I. 2. & 1. Cor. II.*

34. And Church-ceremonies are contain'd in the scriptures, not in expresse sentence, but by pregnant consequence, by vertue whereof the Apostle doth grant a generall license, & authority to all Churches, to ordaine any ceremonies, that may bee fit for the better serving of God: so our Right reverend and learned Bishop *Morton*. The same ceremonies will not sort in all places, and therefore our Saviour left them to the different disposition, & custome of times, and countries: so *Calvin lib. 4. Institut. cap. 10. parag. 30.* Therefore to deny this power to the Church, to

these ceremonies are contained in scriptures.

The Authoritie of the Church

ordaine ceremonies, is to depriue her of christian liberty: so *Bucer*. If our Church-ceremonies were dumbe, non-significant, they might bee well condemn'd for vnlawfull, but they being significant, are lawfull: so *Kemnitius*: being significant, they are profitable for admonition, and testification of our duties. so *B. Jewell*, *Kemnitius*, and *Zanchius*. The ceremonies of our church haue speciall signification: they are signes, and doe signifie, not with sacramentall signification, but with decently morall. For they are signes of Church-beauty for moral ornament, as you haue heard by the bowing *at the name of Iesus*, & by other Church-ceremonies in my former particular. Our Church-ceremonies, our Church-traditions are grounded on good authority; for they are contain'd in the Scriptures; *in genere entis, aut in virtute cause, either in their generall, or in the power of their fundamentall cause*. My Text will serue for the generall to signifie all Church-ceremonies; and my Text serues for the cause, to ordaine all Church-traditions that are lawfull. *All things decently, and in order*; there are all Church-ceremonies signified. *Let them be done*: there is Church authority giuen by Scripture, to cause them to be ordain'd. But to bow *at the name of Iesus*, this is expresse Scripture, *Philip. 2. 10.* To kneele *at prayer*, this is expresse Scripture, *Psal. 95. 6.* and wee pray at receiuing the Lords Supper. *The body of our Lord Iesus Christ, preserve my soule and body to everlasting life. To take vp the Crosse and follow Christ*, is expresse Scripture, *Mat. 16. 24.* And

to

By induction all the
ceremonies of the
church of England
are deduced from
Scripture.

The Authoritie of the Church

to take vp the Crosse is the fundamentall cause of the signe of the Crosse to bee done decently & in order. *The man and wife are one flesh*, is expresse Scripture. Mat. 19.6. And to be one flesh by covenant, by troth plighted by Church-authority, which is the essentiall vnion, is the fundamentall cause of the *signifying vnion*, which is the ring giuen in marriage, to signifie, that mā & wife are no more twaine, but one flesh. Tis expresse Scripture, that tis granted to the Church to weare fine linnen, white and cleane. Rev. 19.8. There is a similitude betweene the triumphant and militant Church: and so an expression of the ones glory by the others signification: and is it then contrary to decency, and order to *weare the surplissee* Holy daies are contain'd in the Scripture: *The Lords passeover*, which we call Easter. Levit. 23.5. *The feast of unleavened bread*. Levit. 23.6. *The feast of first fruits*, Lev. 23.10. to the 24. verse. *The feast of Trumpets*, Lev. 23. from 24 to the 34 verse. *The feast of Tabernacles*. *Mordecai had his Holy day*, Hest. 9. *Iudeth had her Holy day*. Iudeth 16. *Macchabeus had his Holy day*. Macchab. 1.4. And seeing that *Holy daies* did not transgresse the fourth commandement before Christs comming; the Apostles *Agape*, Festivall daies, and our Church-holy-daies, doe not transgresse that law. We should bee very vnthankfull vnto God for the multiplying of his great mercies, if we did not solemnely keepe them: the reason is shew'd before. *In his rebus, de quib. nihil certi statuit scriptura divina, mos populi Dei, vel instituta maiorum pro lege tenen-*

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da sunt. D. August. Epist. 68. to *Casulanus*. In those things, which the Scripture hath not *verbatim* set downe: the customes of Gods people, or the institutions of our Predecessors ought to bee receiued for lawes: so that they be deduced from Scriptures, and be not contrary to Scriptures; they are S. *Augustines* limitations. Seeing then that the church hath authority giuen her, let her exercise her authority. *Let all things be done.* For as long as the church is rul'd by Scripture, *Shee is the pillar and ground of truth* 1. Tim. 3. 15. to the vnlearned, to the catechised, to the vulgar vnderstanding: then S. *Augustine* being an infant in faith, beleeueth, *quia dixit Ecclesia*, because the church did teach him to beleeueth. As long as the church is rul'd by Scriptures, *Shee cannot erre*, *hell gates cannot prevaile against her*, Mat. 16. 18. And therefore let all things be done decently & in order, whatsoeuer our well reformed church commands *to be done*. Let the Priest weare the surplisse: let little children to be baptized, haue their *Godfathers and Godmothers*; let the baptized be signed with the signe of the *Crosse*. Let all communicants kneele reverently at receiuing the *Lords Supper*. Let all bow in solemne assemblies at the name of *I E S V S*. Let them that are to be married, be married with the *Ring*. Let *Holy daies* be kept: Let the Lord bee praised vpon *Church Organs*, and on the *Sabbath* and *Holy daies*, thus let him bee magnified with the muscalle sound of all *Church-bells*. Let the dead be *honorably buried*. You haue a little booke of Articles, which containes
seven

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seven generalls, all our church-traditions. The first is concerning the church-yard, Vicarage-house. The second is concerning the Ministerie, divine service, and Sacraments. The third is concerning Ecclesiasticall Courts. The fourth concerning School-masters. The fifth concerning the parish clearke, and Sexton. The sixth concerning the Parishioners. The seventh concerning church-wardens & Sidesmen. Let all these things *be done*. For the doing of them well, doth honour God, and saue your owne soules. But if church-offenders are growne hard-hearted, stiffe-necked, stubborne, not to be reformed by neighbourly loue, good counsell, wholsome exhortation: *Dic Ecclesia*, tell the church. For all things must be done *Decently, and in order*, which is my fourth part of text.

Decently and in order.

Here is the manner, how Gods command first, secondly how the churches command is to be obeyed, and this is *Decently and in order*: On the outside by beauty, *Decently*, within and without according to rule, *In order*. *Nihil peruerso ordine, vel per contentionem, vel per inanem gloriam faciatis*: so S. Hierome vpon these words: where there is perversenesse, ouerthwarting faction, there is noe church-decencie: factious contention, and vaine spirited glory is noe part of this church-order. *Non temerè, non indecorè, non insanè, ordine conueniente*, so S. Chrysostome. Not rashnesse, not vnseemelines, not distemper is the decency or order, that which is seemely, is church-decency

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decency, that which is conuenient is church-order. *Omnia cum pace, & disciplinâ:* so S. *Ambrose*, the peace of the church, this is church-decencie, the discipline of the church, this is church order. The decencie of the church is opposite to *vanity* to *sordidnesse*, to *luxury*. The order of the church is opposite to *confusion*, and *troublesomenesse*. soe *Pareus*. The decency of the church is, that Gods temple should be all glorious, at least very conuenient, that church-vestells, and the materiall parts of the church be cleane, and comely: that the Priests vestments be seemely: that all church actions publique, and priuate be void of lightnesse, and superstition: that church-teachers, and hearers behaue themselues with diuine grauity, modestie and piety, as it becometh them, that stand in the presence of God, and his holy Angells. Church order giues euery one his conuenient place, to superiors, superior places; to equalls, equall places; to inferiors, inferior places; to euery church-necessary a necessary place. Order obserues church-time as well as church-place, and it staies not there, but appoints who shall be church-teachers, and who shall be church-hearers, and to keepe both in order, there are appointed times to pray, to preach, to sing psalmes, to catechise, to communicate, to baptize. &c. *Alaëia caueatur, edificatio ecclesie, & singulorum maxime promoueatur:* so *Pareus*. The transgressing of church-decencie, and order must be shun'd: the edifying of the church and of all in the church must be carefully obserued. And we must goe a little farther: the *beautifying*

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edifying and honour of the Church must be carefully regarded: And wee must on a little farther. *The able grations practise of the Church* must be preferred aboue all the edifying, beautifying, and externall honour of the church. *S. Hierome* saith, that there is no church-decency, no church-order, where is peruersenesse, and diuision: and therefore *Thomas Cartwright* was noe true teacher of church-decency, and order, let his 21 dangerous points of doctrine, and his one and fifty vntruths, falsifying of Scriptures, fathers of the church, Historiographers, and other classcall Authors, be witnesse: as 'tis obserued by *D. Whitgift*, in his booke against *M. Cartwright*. *S. Chrysostome* saith where there is rashnes, vnseemlinesse, distemper, that there is noe church-decencie, noe church order, and therefore the precise ones are noe teachers of church-decencie, and order: for they are rash to thrust that vpon vs for true religion, which began at the 250 yeare after Christ, and was put downe by the first Councell of Nice. *S. Ambrose* saith that there is church-decency, where is the peace, and the discipline of the church: for these are the well growne fruits of the Apostles doctrine: *Let all things be done decently and in Order*. There is church-decencie, where is noe lightnesse; and there is church-order, where is noe confusion: and therefore frequenters of woods for churches haue noe church-decencie. For a suppose of their owne pates rings them a peale to frequent woods; that idolatrous Temples must never be frequented, if once idolatrous: and yet religion

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being

*Thomas Cartwright
conjured*

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being reformed, those temples (though once idolatrous) are againe to bee frequented to worship God with holy worship. So *Calvin*, *Peter Martyr*, *Beza*, *Bucer*, and *B. Jewell*. And to convert idolatrous temples into christian Temples was the practise of the Primitiue church at 179 yeare after *Christ* in king *Lucius* daies. There is no church-order, where is confusion, where the same preacher, or teacher doth contradict one doctrine with an other, & contradictions of doctrines are in *Thomas Cartwright*, as Doctor *Whitgift* hath obserued. And there are contradictions in *Bellarmino*, and his fraternity: for there are 37 generall parts of doctrine, and 239 particular doctrines in which one Romanist contradicts an other, as *Pareus* hath obserued in his *Irenicum*. There is church-decency, where the church, and every part of the church is kept seemly. And there is church order, where superiors are in superior places, equalls in equal places, inferiors in inferior places. And there is no Church-decencie, where ruine, neglect, dust, and filthinesse are Church-keepers: this is almost customarie in these daies. A wood, a private conventicle, a factious sect, I feare, is more solemnly frequented in many places in this land, than the Church of God. And there is no Church order, where Superiors are made inferiors, Kings to cast their Crownes at the feet of Schismaticques, schismaticall Pastors: yet thus *M. Thomas Cartwright* would haue it: And hee calls the Deane of a Cathedrall Church, the Canons, the Major, and Minor Prebends, the Chauncellour, the chaunter

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Chaunter, the 'Pistellers, and Gospellers, hee vnman-
nerly calls the m all Abbi-lubbers. Thus what Church-
order hath establiſhed, hee with a word of disgrace,
would put downe againſt all order. There ſhould be
decency and order obſeru'd in performing Gods ho-
ly worſhip, (which is the common prayers) And this
is reprov'd by ſome, by others tis embrac'd, but tis
with a running reverence: by others tis cut off in the
middle to the diſhonour of God, and his Church:
by others tis mumbled vp in an vnknowne tongue, as
if Papiſts were vnwilling that all ſhould knowe what
they ſay vnto God, yet every one had religion in his
owne tongue, Act. 2. Tis decencie, and order, that we
ſhould ſtand vp at the rehearſing of the Apoſtles
Creed, to ſignifie, that wee doe, and will ſtand to our
faith: but this ſtanding vp, ſome doe maliciously op-
poſe, and this ſtanding vp others doe vnwittingly
neglect. The Font is the commanded place for bap-
tiſme, yet ſome doe baptize in Wells, in Brookes, in
Rivers, &c. to defend, to vphold a factious ſpirit. Tis
decencie, and order to edifie the Church: but ſome
care for no edifying. *To beleue as the Church beleues*
this forme of words, is faith enough: and the beſt of
that falſe beleeuing ſide, are afraid of eſſentiall and
demonſtratiue expoſition; of the infallible rules of
expoſition; the ſcripture being granted to be the on-
ly axiomaticall principle of faith. The learned rules
of expoſition of Scriptures, which neither S. *Auſtine*
nor any other father hath *expreſſo precepto*; theſe
rules Papiſts dare not follow. Some reſpect onely

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the factious edifying, well known to the factious brethren by opposing Church-decencie, and order. But beyond this edifying they neuer intend to proceed, like *S. Pauls* silly women, *who are ever learning, but never able to come to the knowledge of the truth.* And therefore the able gracious practise of the Church is neglected by them. A father of the Church must not be heard in his owne language, because that spends time, and doth not edifie. And Church Organs the muscalle instruments of the Churches gracious practise, are tedious to them, because they doe not edifie. To ring the Church-bells in peale on the Lords day, this the separatists call profaning of the Sabbath. And tis their ignorance, being vnable to tell the difference betweene the worlds servile workes, which are forbidden by the fourth commaundement, and betweene Churches muscalle works, which in their due time done, doe praise the Lord. Tis Church-decency, and Church-order, that the scriptures be taught learnedly, and grauely: but now the children of the Prophets goe for Church-Doctors: and a Mechanicke, a presuming spirit is recieved amongst the Perfectists for a lawfull preacher, if their non-Ecclesiasticall spirit calls him: yet the Text saith, *No man taketh this honour unto himselfe, but hee that is called of God, as was Aaron.* Hebr. 5. 4. But one will object, what meanes all this discourse, but to occasion appearing of evill, and to giue offence to the weake brothers conscience? Be not deceiued; here is no appearing of evill: no offence. Here is nothing, but Church-decency

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gency, and Church-order, which neither appeare evill nor are they any offence: for appearance of evill, and offence are opposite to these well governing and obeying properties. And who are the weake brethren? *Thomas Cartwrights* Disciples? In their conceipts there are none so godly, none so holy in the Churches of God. Thus farre I haue followed an vnseemly, a disorderd company. This was the cause, that you should knowe who are the vndecent, and the irregular in our Church, that you may avoid them. I commend the decencie & order of the church vnto you: and doe exhort you in the words of *S. Paul*, 1. Cor. 1. 10. *Now I beseech you brethren by the name of our Lord Iesus Christ, that yee all speake the same thing, & that there be no division among you, but that yee be ioined perfectly together in the same minde, and in the same iudgement.* And doe you assuredly beleue that Non-conformists haue not the spirit of God to guid them. For they are the troublesome inventers of division. For whereas there is envying, and strife, and divisions among them, are they not carnall? While one saith, I am of *Paul*, another I am of *Apollo*, whilst they will heare none, but a division making preacher, are they not carnall? *S. Paul* saith, *that they are carnall* 1. Cor. 3. 3. 4. But I haue taught you better things, then to be carnall. Here is church-decency to cleanse the Lords house, and to beautifie it: and therefore learne to be decent with church-decency. Here is church-order to set all things vniformely in Gods holy Temple, and therefore learne church-holy orders that you

*Is aritums are not to
be accompted not as
brethren*

*What is to be thought
of ye not conformists*

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may be decent, and well-ordered Temples of the holy Ghost: that in this life you may so liue together *in true faith, and religious charity*; that in the world to come you may liue together in immortall glory. Which God for his infinite mercy grant vnto all through *Christ Iesus. To whom with the Father, and the holy Ghost, three persons, and one immortall God be ascribed all glory, honour, power, might, saluation, and thanksgiving this day and for ever, A M E N.*

FINIS.



But what fureſt is like to come of this ſharp & grave
reprehension of Puritans? Is there any hope that they
can be brought to conſeſſion? No likelihood at all:
ſer, nolunt agnoſcere ea, per quæ reuincuntur: his nitun-
tur, quæ ex falſo compoſuerunt, & de ambiguitate co-
perunt. Which Tertullian de præſcriptionib⁹ & aduſus
hereticos c. 17 affirmeth to haue bene the ſolimon cuſtome
of hereticks of his time. Notwithſtanding the peaceable
church of god may comfort her ſelf with this ſaying
of this ſame autor in this ſame booke cap. 3: Auolent qua-
tum uolent paleæ leuis fidei quocumq; afflata tentatio-
nū, eo purior maſſa frumenti in horrea domini repone-
tur. But you will ſay that they alledge ſcriptures for them-
ſelues. True. Did not ~~ſome~~ hereticks & ſchiſmaticks doe
ſo: This the ſame autor in the ſame booke c. 18 ſeriously
affirmeth: Obſtendunt ſcripturas, & hac ſua audacia ſtatim
quosdam mouent. In ipſo uero congreſſu firmes quidem fu-
tigant, infirmos capiunt, medios cum ſcrupulo dimittunt
Here you may alſo ſee their pray, weakneſſe & irresol-
ued poſſens.